

THE COPIE
of the Sermon, prea-
ched before the King, at
White-Hall, on Tuesday the eight
of Ianuarie. 1604.

By
ANTHONY MAXEY Bachelor in Diuinitie:
and Chaplaine to his Maiestie.

2. Pet. 1. 10.

*Brethren, giue diligence to make your calling and ele-
ction sure, for if ye doe these things, ye shall neuer
fall.*



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Church-yard, at the signe of the
holy Lambe. An. 1605.







Romans. 8. 30. ver.

Moreouer, whom he predestinated, the
also he called: and whom hee called,
them also he iustified: and whom hee
iustified, them also he glorified.

The Verie scripture (saith the blessed^{2, Tim, 3. 6}
Apostle) giuen by inspiration,
is profitable, to instruct the man of
God; and to make him perfect to good works.
Yet notwithstanding, if a man should seeke
vpon purpose, and line by line, trace the
whole body of the scripture ouer: of all others,
this one short verse, is most deuine, most ex-
cellent. Singuli Sermones, Sillabæ, apices,
puncta, in Diuina scriptura plena sunt se-
libus. <sup>Hiero in cap. 3
ad Ephc.</sup> In the holy Scripture euerie speach
and sentence, euerie verse, euerie point and
sillable, is rich in sence, and full of diuine &
holy misteries.

Predestination.

So is it here. For the points of doctrine, it containeth the whole some of our religion; for the manner, it consisteth of a sweete gradation; for the matter, it is full of comfortable instruction; for the depth of the understanding, it hath in it, such sweet profound, and heavenly mysteries: that, as it is written, the head of the River Nilus could neuer be found: so the height, depth, and spirituall knowledge, which lyeth couched in this whole verse, in euerie point, in euerie worde it is vnsearchable, it cannot bee sounded. Concerninge the Doctrine.

Surely, howsoeuer, men doe liue at ease for a time in this life, and carelesly passe on in this busie world; yet the especiall, and maine poynt, is the saluation of the Soule, to bee assured of the life to come: and if a man might be satisfied therein, then all were well, all were sure indeede.

Alas, this life endeth, and GOD knoweth how soone, euen this night before to morrow, may my soule be taken from mee: and, if I could proue vnto my heart, that
God

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God had chosen mee to eternall life, then I should thinke my selfe, the most happie and blessed creature alieue. In this great and waightie point of Saluation for euer, to answere a man thoroughly and soundly, to satisfie a mans heart and soule vnto the full, there is no one place in all the holy booke of God, that can, so brieely, so plainly, so sufficiently instruct vs, as this one short verse.

The auncient Fathers in the course of their writings, they doe call it the goulden Chaîne of our Saluation, because each one of these: Predestination, Calling, Iustification and glorifyinge, are so coupled and knitte together, that if you should fast one lincke, you drawe vnto you the whole Chaîne: if you let goe one, you lose all.

For the manner of my proceeding, according to the Fathers allusion: first, I will untie this Chaîne, and weigh euerie lincke in his own proper ballance, & so handling euerie point, seuerally by it self: in the end, I will knit them up, and close them all together againe.

And

Predestination.

And here, before I enter any further, I most humbly craue pardon, and fauourable construction in this matter. I know right well, I am to touch a very great & weightie point of religion, indeede so secret and deepe, that I doe throw my selfe downe at the foote of Gods mercy-seate, beseeching him with all humblenesse, to support my weakenes, to enlarge my heart, and to giue me an vnderstanding spirit, that what soeuer I shall speake, it may be, with such truth of his word, with such zeale of his glorie, with such reuerence of his Maiestie, as becommeth his seruant, and this holy place. For Predestination, being so high a point, wherein offence may be giuen by wa- ding too farre: by Gods assistance, it shall bee touched so plainely, and with such moderation, as euer-more, I will be sure to keepe the rule of the sacred worde of God, for my guide.

The purpose and drift of Saint Paule, in this place, is, to proue vnto the Romans, being then in persecution, that howsoeuer in this life, miserie & afflictions did besall the, yet their saluation stood sure and most certaine,

Predestination
part of the Gos-
pell may be prea-
ched of, dis-
creetly and reue-
rently.

Aug. De. Bono
pers. cap. 14. 15

De correptione
& gratia, cap. 5
14, & 16

Pe. Martir locis
com, class, 3.

cap. 1.
Zanchius de
natura Dei,
li. 5, cap. 3

Predestination.

taine, because it depended upon the un-
fallible purpose of God, which here is called
Predestination. So that, Predestination is
the secret and immutable purpose of God:
whereby, he hath decreed from all eternitie, to
call those, whome he hath loued in his Sonne
Christ: and through faith and good workes,
to make them vessels of eternall glorie.

That God of his free mercy, hath made
choise of some to eternall life, it is apparant
in diuers places. Ephesians 1. and the 5. ver. Ephes. 1. 5.
He hath Predestinated vs, to be adopted
vnto himselfe, through Iesus Christ: ac-
cording to the good pleasure of his owne
will.

In the 2. to Timo. 1. the 8. and 9. ver.
He hath saued vs, & called vs according 2. Tim. 1. 8. 9.
to his owne purpose and grace, which
was giuen to vs: through Christ Iesus, Act. 13. 48.
before the world was. So then, as the Pot-
ter hath power ouer the clay, to make it, ei-
ther a vessel of honor, or dishonor: so God
hath power ouer the Sonnes of men: and of
his own free mercy, hath made choise of some,
to eternall life; & others hath left vnto per-
dition.

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Pro 16 4.

dition. God hath created all for himselfe: and the wicked also for the euill day.

Rom 9. 11. 13.

Esa 45 9.

Now, if it be demanded, why, God hath made choise of some, and not of others: and so, thought iniustice and want of compassion; that he should reiect men, before they be born, and brought into the light: and yer euer they haue done good or euill, as it is said in the 9. to the Rom. the 11, & 12. ver. Yer euer the children were borne, when they had don neither good nor euill (that the purpose of God might reiraine, according to election) I haue loued Iacob, & I haue hated Esau: in this case, I first answere plainly, with the Prophet Esaiah, in his 45 chap. the 9 ver: Woe be vnto him, that struieth with his Maker: or, what art thou (ôman) that darest stād vp, to plead against God? The clay may not dispute with the Potter. Man that is but dust and asher, he may not reaso the case with his Creator. To know further, why God hath made choise of some, and not of others: there is no other reason to be giuē, no other answere to be made, but that

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it is his good pleasure, it is his will. Misere-
cordia eius causa Miserecordiæ. God Rom. 9. 15.
sheweth mercie, to whome hee will shew Exod. 33. 19.
mercy: & he hath cōpassion, vpon whom,
it pleaseth him to haue compassiō. There
is power, and free libertie in God, to giue and
bestow his grace: both to whom, when, and
how much-soeuer it pleaseth him. Huic fit
miserecordia, tibi non fit iniuria (saith S.
Augustine) God chooseth one, hee refuseth
another; to him he sheweth mercie; to thee, he
doth no iniurie.

Here then, we must rest: here, we must make
a full point. It is Gods good pleasure, it is
his will. And this one answere, it is a bar
for all deepe questions, either of Predestina-
tion, Election, Destinie, or any such like.
It is Gods good pleasure, it is his will. His
will is the cause of all causes: and further, we
cannot goe. Whom this answere doth not
contēt, S. Gregorie doth answere directly. Fatum ad ne-
cessitatem :
Providentia
ad sapientiam:
Præscientia ad
intellectum:
Predestinatio
ad voluntatem
Refertur.
Qui in factis Dei rationē non videt, infir-
mitatem suam considerans, cur non
videat, rationem videt. In the hid-
den workes of G O D, hee that seeth

Gregor Mag.
in cap. 9. Iob,

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Aug. 59. Epist.
ad Paulinum,

*not a reason, if he see his owne infirmitie, he
seeth a sufficient reason, why he should not
see. Wee conclude then, with good Saint Au-
gustine in his 59. Epistle, ad Paulinum: oc-
cultā esse causā potest, iniusta esse nō po-
test. Why, God hath made choise of some, &
not of others; howsoever vnto vs, the cause be
hidden; yet, vndoubtedly it cānot be vniust.*

*This Doctrine briefly set downe, and
thus plainly appearing: that Predestinati-
on is the immutable purpose of God:
whereby he hath made choise of some, &
reiected others, according to the plea-
sure of his owne will: It seemeth at the first,
when men doe commit sin, they cannot auoide
it; as if God had so ordained it. Hee hath
made choise of some to life, & others he hath
reiected: therefore, when they sin, and follow
the course, that leadeth vnto death; they doe
it of necessitie. O, God forbid, there should
be vnrighteousnes in God, or iniquitie
in the Almighty. For, God hath commā-
ded no man to doe vngodly: neither hath
he giuen any man licence to sinne. Before*

Eccles 15, 20,

we

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we resolute this doubt: there ariseth a very notable & necessary questiō, which (in times past) hath troubled many wittes. If God bee not the author of sinne, if he be not the cause of mans offending; how came sin first to bee? how came it in? where was the first beginning of it? The heathen Philosophers, they roued at the matter a far-off. The Epicures, they said, it came in by chance. Aristotle & his sect, they said, it was the error of nature. Plato, came a little neerer: and he said, it arose ~~it came~~ out of the nature of man. Manicheus the hereticke (to auoide the former opinions) he fained two gods. Duos affirmavit esse Deos: alterum quidem, bonum; alterum verò, malum. One, he auerred, to be the author, and first beginner of all good: the other, the first cause, and author of all euill.

Clemens li, 3,
recogno,

This opinion went currant a long time, almost three hundred yeares, as Nicephorus writeth: and the reason was, because, men neuer looking into the word of truth; by the light of nature, they could neuer finde from whence sin came.

Niceph, eccl,
hist, li. 6, cap, 33

That

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That we may fully vnderstand this point: verie briefly, wee will set downe the lineall discent of sinne.

James. i. 19,

Sin first ariseth frō concupiscence. Euery mā is tempted, when he is drawne away, by his own cōcupiscence, & is enticed. All sin, all wickednes of this life (what soeuer) first ariseth from concupiscēce, frō our own wicked inclination. From whence then comes cōcupiscence?

Psal. 51. 5,

That, Dauid shewes: ex immundo semine. We are borne in iniquitie, & wee are conceiued in sin: as the originall doth signifie, we are all warmed in vnclen bloud. If we be all borne in sin, & by nature corrupt; we must ascend higher to our first parents; and know, how they came first to sin: Adam and Eue (as appeareth in the 2. of Genes.) they first sinned, by yeilding cōsent vnto the Diuell: they tooke it from Sathan. Here the, comes in the maine question, how came the diuell first to sin? The diuel at the first, was created in potestate standi & cadendi: he had in his first creation, a possibility, to stand or fall. power of continuance, that he had frō God: possibility of falling, that hee had from his self. For it is aground in Diuinity: Immutabiliter

bonum

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bonum esse, dei proprium est. To be immutably good, without any change or alteration, it is onely proper vnto God: therefore, had he possibilitie to stand or fall. S. Augustine also, he rendreth an other reason, why, the diuell (created an Angell of light) had possibilitie off falling. Because (saith he) at the first, he was created of nothing, therefore, he had in him, possibilitie to returne to nothing: if so be, he did not relie in the goodnes of his Creator, if he did not subiect himselfe vnder the power of God.

To resolue then: Sathan at the first, was created an Angell of light, and had possibilitie to stand or fall: but in the 14. of Ilaiah. & the 14. ver. Where is hee saith there: I will ascend aboute the height of the clouds, I will be like the most high. Then did Sathan choose rather, to be an absolute nature in himselfe, to shake off his alleageance, and to abandon the goodnes of God: then (relying still in God) to be established by his power. Our Saviour Christ saith; I saw Sathan fall, as lightning from heaven: & the lightning ^{Luc. 10. 18,} we know, is not cast down by any other: but it falleth & breaketh out of it selfe alone. The deuil (saith S. Peter) was cast down to hel, ^{2. Pet. 2. 4} and deliuered vnto chaines of darknes: the reason is rendred in the 6. of Iude: because, when he had possibility to stand or fall, hee kept not his first estate. Non perstitit

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1. Ioh. 3. 8.

in veritate: Iohn the 8. 44. He abod not in the truth. So then, to descend againe. The Diuell, hee is primitiuus peccator, hee was the first offender: For, he sinneth from the beginning. From the Diuell sinne was deriued vnto Adam: from Adam, to all his posteritie, borne of vncleane seede: from the corruption of vncleane birth, it is secretly conueied to our inclination, to concupiscence. Thus, from the Diuell, sin first boyleth vp; as out of the maine Sea: from him, when it comes to Adam, it ariseth, as out of a spring: from this spring, it is reserued in nature, as in a Conduit: from nature, conueied to concupiscence; as by a pipe: & from thence, doth issue a streame of wickednesse, to the Sea againe.

Now, although it bee thus manifest, that sin doth proceede from the suggestion of Sathan, working with our own concupiscence: yet, euill and godlesse men, they thinke, they are tempted of God: and when they sin, they do not sticke, to say: God hath so decreed it, let him therefore worke his will: for, who hath euer resisted his will. Homer
that

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*that notable Heathen Poet, hee answered
such men verie fitly, in the
person of Jupiter, speakinge in this
sorte.*

Ω πῆποι οἷον θήνυ θεοῦς ἑρῶσι ἀτιμῶνται
Εἰς ἡμέων γὰρ φασὶ καὶ ἔμμεναι: οἱ δὲ καὶ αὐτοὶ
ἑφῆσιν ἀταλαιλίστοι, ἅπασιν μέρσι, ἀλγὲ ἔχουσι:

Hom. Od. 1.
pag 1.

*O yee foolish mortall men, euer and a
non, you cry out of the immortall Gods,
imputing to them the cause of your misfe-
ries, when (indeede) your selues are the wor-
kers of your owne woe. Perditio tua ex te:
O Israell, thou hast fallen by thine own
iniquitie. Stigias vltro quarimus vndas.
Like the Ostrige, we do pricke our selues
with our owne feathers; and we our selues
do cause the Shippe to leake, where we saile.
Onely (lo) this haue I found, that God
hath made man righteous, but they haue
sought out many inuentiōs. Quare pec-
cas, quia nescis? &c. How comes it to passe
saith S. Aug. that thou dost sin, because thou
art ignorāt? it is not so: why dost thou sin? be-
cause thou art cōpelled? there is no such mat-
ter: why dost thou sin? because it pleaseth, it
delighteth thy wicked, and corrupted nature.*

Hos. 14. 2.

Eccles. 7. 32.

Pro. 29. 6.

C

In

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In the transgression of a man, is his snare.
*Of our owne accorde, we run wilfully into
 the dead-fall of sinne: so is it in the 9. Psal.
 and 16, ver. The vngodly is trapped, howe
 not by God, but by the workes of his
 owne hands. The Lord our God is good,
 holy, and ouely holy: so holy, that (as Iob
 saith) the Angels are vncleane in his
 sight: so pure, that his Ministers, the Che-
 rubins are of fier most cleare: and yet, the
 Cherubins, and Ceraphins do couer their
 faces with their wings, as not able to behold
 the perfect brightnesse of his most pure, and
 vndefiled Maestie. Therefore, although
 no action can be done without God, and that
 his power is so in all things: that we cannot
 so much, as lift vp our finger without him.
 For in him we liue, and moue, and haue
 all our being: Yet is not God the cause of
 any sin: *Σὺς αὐτίκως τῶν κακῶν* We cannot fasten the
 least touch of any euill vpon God. But
 so it stands. Vna eademque actio tribui-
 tur & causæ principali, & instrumentali.
 In one, and the selfe-same action, there is a
 double cause. First, the instrumentall cause
 mourning*

Ma. 6. 2.

Act. 17. 28.
 Gre. Naz,

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moving: then God separated from the instrument; yet, giuing power of motion to the same. Through this double cause of moving, there is a double worke, which vnto vs seemeth to be but one. For example: God (as appeareth in the 2. of the Acts, and the 23. ver.) by his determinate counsell, and fore knowledge, deliuered vp our Saviour Christ, as the principall cause; Iudas as the instrumentall cause: yet, neither is God to be drawne in, as a partie in Iudas fault; nor Iudas to be excused as furthering the worke of God: For, God neuer commanded Iudas to deliuer vp Christ: nor Iudas in deliuering him, had any such intention, as to do God seruice in the execution of his will. Deus agit per malos, non in malis. The wicked are the instruments of God; Yet, not God the cause of their wickednes. God is the cause of the action, but not of the euill, or qualitie in the action. For example: A man trauaileth his horse by the way, hee is the cause of his going: but, if his horse halt, or haue an ill pace, he is not the cause of

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his ill going.

A cunning man striketh an instrument with his fingers; he is the cause of the sound, but if the Instrument be bad, or the strings not well chosen, he is not the cause of the ill sound.

The Iron rusteth, thou wilt not wite it upon the Smith. Wine sowreth, the fault is not in the Vintner. In the heauens, there is

Aristoxenus in
Lib de forami-
bus tubiarum.

a double motion $\sigma\tau\rho\omicron\phi\iota$ καὶ ἀντιστ\rho\omicron\phi\iota: The fixed Starres, and the whole Globe of all, is carried about with one Sphere, and with one motion; yet the Planets in themselves, haue a wandring and vncertaine course. The like, we may usually behould in euerie clocke: The greatest and highest wheele moueth, and carrieth about all the rest; yet, in this motion, some wheelles turne to the right hand, others to the left, and that by a contrarie course.

So then, it fareth thus with the wicked. As hee that hath an euill and corrupted stomake, if hee do eate honie, it turneth into gall: or, as if a mans hand be out of ioynte, when hee would mooue it one way;

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way, it turnes an other: so wicked and godlesse men; whereas the light of nature, Gods Spirit, and his word leadeth them one way; their owne vile inclination, their owne concupiscence leadeth them an other.

Now then, what shall we say? is there vnrighteousnes with God? doth hee cause vs to commit sinne? No, God forbid, wickednesse should be in God, or iniquitie in the Almightye. But as it is said before: Euerie man is drawne away by his owne concupiscence, and is entised: lust, when it hath conceiued, bringeth forth sinne; and sinne, when it is finished, bringeth forth death. Iob 34.10.

Hauiug hitherto freed God from all imputation of euill, by shewing from whence sinne comes, and that God is not the Author of it: We do here meete with the Pelagian Heretike (who not able to vntie this knotte) affirmes that the wicked are reiected, for the sins which God foresaw, they would comit: & so contrariwise, the godly preuenting the grace of God by their merits, are predestinated. Iam. 1.14

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predestinated, and chosen through faith, and good workes, which God fore-sawe, they should doe: Making Gods eternall election to depend vpon our faith, and vpon our workes; whereas (cleane contrarie) our faith, our good workes: and all the good, that is in vs, doth wholly depend vpon Gods free election.

Ephc, 1 4

Saint Paule saith directly. God hath chosen vs in his sonne Christ, before the foundation of the world was. If in Christ? Assuredly it appeares, we were vn-worthie in our selues, and so Gods election is the cause of our good workes. Et causa non est posterior suo effectu: the cause, it doth neuer follow the effect.

Pet, Lomb,

The learned Schoole-man, makes it plaine: Non ideo electus est quis, quia talis futurus erat, sed ex tali electione talis est factus: No man was euer chosen through faith and good workes, which God fore-saw that hee should do: but the faith and good workes, which wee now do, proceede from the eternall election, which went before.

This

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*This doth the Apostle verie plainely set
downe. God hath saued vs, and called
vs, not according to our workes, but
according to his owne purpose* 2, Tim, 1, 9,
*and grace, which was giuen to
vs; through Iesus Christ,
before the World
was :*

More-



This



Calling.

Moreouer whom he Predestinated,
them also he Called.



*S from the maine Sea, wee
do strike into some chanel
or riuer : So, from Predesti-
nation (the great depth of
Gods Counsell): he Apostle commeth vnto
Calling. For, whereas it hath beene shewed
in opening the first point, that God of his
free mercie did choose some to life: and others
hath left vnto Perdition. In this case, if God
should neuer Call men; if he should neuer of-
fer them grace: it might seeme preiudiciall
to his mercy: and though we did sinne, yet it
might be thoght, our selues could not redresse
it. For this cause, the Apostle commeth from
Predestination*

Calling.

Predestination to Calling; that is, from Gods determinate counsaile, to the meanes, which hee hath appointed for our saluation.

This Calling, is two-fold, either outward, or inward. The outward and generall Calling, is, by the workes of God, and by his word. First by his workes. This world, it is an Vniuersitie, or a Colledge: Plut. de tranqui animi. wherein there are two Lectures, whereof euerie man living, must be a hearer, and a learner. The first, is the Philosophy lecture, concerning Gods workes, in the heauens, and all his creatures by the which we are taught, and dayly Called to know God.

This, is a plaine, and easie Lecture, written in great Capitall Letters, that euerie simple, and ignorant man, may reade it running. The other is the Diuinity Lecture, where we are exēpted frō the first, and led on further to know God in his word. Both these Lectures; they are expressed together in the 19. Ps. Frō the 1. ve. to the 7. is contained the Psal. 19 1. Philosophy Lecture. The Heauē declare the glory of God: & the firmamēt sheweth his

D

Calling.

his handie worke. Day vnto day vttereth the same, and Night vnto night teacheth knowledge: there is no speech nor language, where their voice is not hard. There sound is gone forth through al the earth, and their words vnto the endes of the world. In them, hath he set a Tabernacle for the sunne, which cometh forth as a bridegrome, out of his Chamber; & reioyceth like a mightie man, to run his race: His going out, is from the ende of the heauen; and his compasse is vnto the ends of the same, and none is hid from the heate thereof.

The Diuinitie lecture begins at the seventh verse, and continues to the 11. vers.

The Law of the Lord, is an vndefiled Law, conuerting the soule; the testimonie of the Lord is suer: and giueth wisdom vnto the simple. The statutes of the Lord are right: and reioyce the heart. The commandement of the Lord is pure: and giueth light vnto the eyes. The feare of the Lord is cleane, and endureth for euer. The iudgements of the Lord
are

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are truth, and righteous altogether.
More to be desired then gould; yea, then
much fine gould: sweeter also then hony,
and the hony combe: Moreouer by the,
is thy seruant taught, and in keeping of
them, there is great reward.

*Touching the Philosophie lecture: that we
are all first Called, to know God by his
workes; it is most apparant. For ^{notus} est
Diuinitatis symbolum: the world is the
glasse of Gods Diuinitie. The heathen phi-
losopher saith: Deus tangitur in operibus. <sup>Iamblicus:
De mysteriis.</sup>
God is euen touched in his workes. He im-
peth with S Paule, Act 17.27, The heathē
by groping, might haue found him: for ^{AA. 17. 17.}
doubtlesse, hee is not farre from euerie
one of vs. ^{In the 143. Psalme, and the 5. ^{Psalm 143. 5.}}
^{verse,} the holy Prophet saith thus. I will
muse vpon all thy workes, and exercise
my selfe in the workes of thy hands. If
a man will profit by this philosophie lecture,
he must vse meditation. For indeede, if a
man doe rightly consider of the Ebbing, and
Flowing of the Sea, whereof no reason can
be rendred: of the certaine course, and chang*

Calling.

of the Moone, with the secret influence of the same: the nature of the winde, no man knowing, whence it cometh, nor whether it goeth: the hugeness of the swelling Sea, girt in by Gods commandement, that it doth not overflow the banckes: the raging Thunder, which makes all the Beasts of the feilde to tremble: the fearefull Lightning, which in the twinkling of an eye, passeth from East to West; howe all things keepe their appointed course, wherein they were created. As we walke abroad in the feilds, if we do behould, and view the glorie of the Sunne, and Moone: the beautie of the Starres: the sweete Dew: distilling Showers: greene Pastures; pleasant Meddowes; cleare Springs; thicke Woodes: gushing Fountaines: the wonderfull increase of Corne, Cattle, and suchlike. Who is he (behouling these things, and seriously meditating vpon this Philosophie lecture) but, he must needs confesse, that God doth Call him, being so manifestly taught to know him in his workes?

And

Calling.

And, as God is thus seene, and taught unto all the heathen people by his workes, in ^{magnitudine} in the frame and composition of this great World: so likewise God doth Call vs, by his workes in ^{minutissimis} in the little World of man. Homo est cæli simulachrum, & interpretatur naturæ. Man, he is the picture of the Heauens, and the interpreter of Nature. Concerning God, we acknowledge him to be a spirit; concerning the World, we haue found it to be a bodie: in Man, we haue an abridgmēt of both; namely, of God, in regard of his spirit; of the World, in the composition of the body; as though the Creator (vpon purpose, to set forth a mirror of his workes) intended to bring into this one little compasse of Man, both the infinitenesse of his owne Nature, and the hugenessse of the whole World together.

As in the World, so in the bodie of Man, there is a wonderfull mixture of the foure Elementes. The Heart, placed in the midst, as the Earth our centre: the Liuer, like

Calling.

like the Sea, frō whence the liuely springs of bloud do flow: the Vaines (like riuers) spred-
ding themselues abroad vnto the vttermost
members: the Braine, which giueth light and
vnderstanding, placed aloft like the Sunne:
the Senses set round about, like starres for
ornament: the Countenance of man, full of
grace, and Maiestie, striking a terror into all
Creatures. Such and so wonderfull is God
in his power, that he is seene in the worke-
manship of the bodie.

But if man (as it were out of himselfe) could
behold this bodie, receiuing life, and entring
into the vse of all his motions: Ioints, mo-
uing so actiuelly: Sinewes, stirring so nimblly:
Senses, uttering their force so sharpelly: The
inward Powers, so excellent: the Spirit, su-
pernaturall. Reason, so Diuine: the Mind &
Cogitation, so quicke and infinite: the Vn-
derstanding, so Angelike: & the Soule (aboue
all) Dei ~~24. 1. 12.~~ the engrauen Image of the
immortall God. If man could enter into
himselfe, and consider rightly of this, he must
needes be driuen to confesse, that God hath
Called him, by those workes, which are
most

Calling.

most apparant in himselfe.

Therefore, as Saint Paule soundly reasoneth, in the 1. to the Romanes, and the 20. verse. No man can excuse himselfe. Neither the Turkes, who acknowledge Mahomet their great Prophet: nor the Indians, that worship the Sun: Nor the Egiptians, who offer sacrifice to all manner of beasts: Neither they, nor any other remote, and barbarous people, that do worship strange Idols of their owne inuention: none of these can excuse himselfe, and say, he is not Called: because the inuisible things of God (his eternall power and Godhead) are seene by the creation of the World, being considered in his works: to the intent, all men might be without excuse. Thus we see, by this Philosophic lecture, all people (what soeuer) are instructed to know God. But to his owne people, God reads Diuinity lecture: he Calleth, and teacheth them by his word. In the 146. Psalme. and the two last verses. God hath giuen his word vnto Iacob, his statutes, and his ordinances vnto Israell. He hath not dealt so with euerie Nation,
neither

Psal. 146 19.
20.

Calling.

neither haue the Heathen knowledge of his Lawes. so then, as in the 1. of King. 6. 28. *verse.* there is mention made of three Courts of the Temple, at Ierusalem; wherein God was worshipped: so here are three Courts, .

*First, we behould God in the frame, and composition of the Heauen, and the Earth, as the great and outtermoſt Court: then we ſee God in our ſelues, in the workemaſhip of the bodie, in the powers of the mind, and ſoule, there is the inner Court. Laſtly, with the high preſt, we enter into Sanctum Sanctorum: that is, we behould God, and learne to know him, in his ſacred and Heauenly Word. All the Prophets, and Apoſtles, all the Miniſters of God, they are Diuinitie Lecturers, and all Nations, people, & kindred, to whom they haue, and doe preach the Goſpell of Chriſt Ieſus; all theſe haue their outward Calling: and vnto all theſe, grace mercie, and ſaluation in Chriſt Ieſus, hath bene offered. And hereof is that place vnderſtood in the 20. of Math. 16. *verſe.* Many are Called, but few are choſen (1) by the
outward*

Calling.

outward Calling, both of the workes of God,
and of his word, many are Called (for this
outward Calling is common both to good &
bad) but by the inward Calling, effectually
working in them a lively faith, apprehen-
ding Christ: so, verie few are Called. Here
in this place of Saint Paule, is ment a more
speciall, powerfull, & inward Calling, which
is wrought by Gods spirit, and ioyned with
faith: so doth Saint August. expound it, in
his booke de Predestinatione sanctorum:
Non quacunq, sed qua vocatione fit
credens. Whomsoever God hath chosen to
life, him he hath also Called by that Cal-
ling, whereby he is made and becomes faith-
full. Acts the 16. and 14. A certaine wo-
man named Lidia heard vs. There is the
outward Calling: and the Lord opened
her heart, shee attended to the thinges,
which Paule spake, and she was baptized:
there is the inward Calling. This then is
the sound, & plaine meaning of these words:
Whom he hath Predestinated, those he
hath Called; that is, those, whome hee
hath chosen to eternall life, hee hath
E also

Acts 16. 14.
Ephes. 1. 13.

Calling.

also ordained to vse the meanes of saluation, which is an effectual Calling by his Word, and Spirit.

Having discussed this second point, whereby it appeareth, how all men living are Called, both by the workes of God, and by his word: we may here see, how the dissolute liuers, and prophane Atheistes of these our times deceiue themselues. It is a common conceite soted in the bosome of many; yea, wile and sensuall men, they will not sticke to say: If I be saued, I am saued: If I be chosen to life, I am sure of saluation: If other wise, I can not auoyd it. Assuredly, such men, they do speake as peruersly, and as senselesly, as if a man should say, that hee would gladly be at Yorke; and yet will vse, neither horse, foote, nor Wagon, but will flie thither. For the determinate counsell of God, it doth not take away the nature and property of secundarie causes, it doth not take away the meanes of Saluation: but rather, Gods secret counsell, it doth set those causes in order, and doth dispose of those meanes to their appointed ende.

Gods

Calling.

Gods purpose, his eternall decree is not to be sought out in his bottomlesse counsell. For then we must all cry out with Sa. Paule.

Ω βάθος πλούτου, καὶ σοφίας, καὶ γνώσεως Θεοῦ.

Rom. 11. 33.

O the deepenesse of the riches, both of the wisdom and knowledge of God: how vnsearchable are his iudgements, & his waies past finding out.

But, Gods purpose, his eternall decree is to be sought out in the meanes, and in the manifestation, appointed for the same.

The course and order of mans Saluation, is like a Golden Cheine; And this ver. may fitly be called Iacobs Ladder, whereupon the Angels and Saints of the Church, do descend, and ascend vnto God. Iacob wrestled with the Angell, at the foote of the Ladder. We must not be so hardie, as to wrestle with God at the top of the Ladder. Wee see here, God hath set downe, not onely Predestination, as though we should stay there: but Iustification and Calling, as middle-steps and degrees, whereby we must ascend vnto God. Wee must not pull downe the Ladder, and thinke to iumpe into Heauen. To say,

Calling.

Mar. 46.

If I be saued, I am saued: it is the Devils Diuinitie. When our Saviour was vpon the Pinnacle, hee bad him cast himselfe downe headlonge, for (saith he) God hath giuen his Angels charge ouer thee, least at any time, thou dash thy foote against a Stone. He left out the cheife point (in all his waies) it was not the right way from the pinnacle, to cast himselfe downe headlong.

Oze. 2. 17.

No more is it here the way, to stand vpon this high point and dangerous pinnacle of Predestination, to cast a mans selfe downe headlong, desperately, saying: If I be saued, I am saued. In the 2. of Oze. 11. ve. The Lord there promising temporall blessings, setteth downe an order and a course, how they hang together. I (saith the Lord) will heare the Heauens, and the Heauens shall heare the earth, & the earth shall heare the Corne, and Wine and oyle, and the Corne and Wine and oyle shall heare Iſraell. So likewise, in the spirituall blessings of the Soule, there are meanes, and an order, how we come vnto the same. God by his sonne (Christ: Christ

Calling.

Christ by his Word: his Word worketh by his Spirit: his Spirit doth certifie our hearts: our hearts stand fast by faith: Faith catcheth hold upon Christ: and so backe againe, Christ presenteth vs vnto God.

Here likewise in this Scripture: God hath cholen vs from euermlasting; there is Predestination: he doth not there leaue vs, but then, hee doth teach vs by his word; there is Calling; this word (through his spirit) engendresth faith; there is Iustifying: this iustifying faith lifts vs vp vnto God; there is Glorifying.

Common sence and reason doth teach vs.
Lat. rñ. Or. q. rñ. opic. rñ. Or. In euerie action, the Arist. Rhet. lib. 1. cap. 7.
ende, and the meanes of the ende must goe together. The ende which euery one of vs doth desire, and aime at, it is eternall glorie: wee must be sure then to lay hold vpon Calling and Iustifying, as the meanes ordained to come vnto this ende. For this is a certaine, and sure ground in Diuinitie, and Religion: Whom-soeuer God hath appointed to eternall life, he hath also appointed that mā, to vse the meanes whereby he may come vnto the same.

Calling.

To make this more plaine, let it please you, to vouchsafe the hearing of an accident, which fell out, verie fitly to this purpose.

One Ludouicus, a learned man of Italy, yet wanting the direction of Gods good spirit, and so neuer considering aduisedly, of the meanes of our Saluation; he grew at last to this resolution. Si saluabor, saluabor. It bootes not what I doe, nor how I liue: For if I be saued, I am saued. Thus Ludouicus, bewitched with this desperate opinion, continued a long time; till at length, hee grew verie dangerously sicke, whereupon he sent for a cunning and learned Phisition, and earnestly requested his helpe: The Phisition before-hand, made acquainted with his former lewd assertion, how in his health he would vsually say: If I be saued, I am saued: he likewise directed his speech to the same purpose, & sayd: Surely, it shall be needlesse to vse any meanes for your recouerie, neither do I purpose to minister vnto you: for if the time of your death be not come, you haue no cause to feare, you shall

Calling.

shall live, and do well inough without Physicke: and if the time of your death bee now come, it is vnpossible to auoide it. Ludouicus, rising in his bed of the matter, and considering aduisedly of the Phisitions speach: finding by reason, that as meanes were to be vsed, for the health of the bodie: so God also had ordained meanes for the Saluation of the Soule: vpon further conference (with shame and greife) he recanted his former opinion, tooke Physicke, & so was happily cured, both of Soule and bodie at one time.

By this Doctrine of Gods loue so manifestly Calling vs: we directly learne, that if a man doe thirst after his Saluation: if a man would be thoroughly assured in his heart and conscience, that God hath chosen him to eternall life, he must not rush presently into Predestination, into Gods secret Counsell: but he must enter into himselfe, to trie, and examine, whether he be rightly Called: For as the surest way to come vnto the Sea, is first to find out a riuer: so concerning our Saluation, the plainest and surest way, to find
out

Calling.

out the depth of Gods counsell, is first to come vnto Calling, vnto Iustifying, which are as sweete and liuely springs flowing from the same.

We know, and see daily by experience, we are not able to discerne, wee cannot peirce with the eye, to see what matter the sunne is of: but we can plainly see, and manifestly perceiue, both beames, and heate, & light proceeding from the same. So here (concerning this first point of Predestination alone) wee cannot conceiue it, we are not able to peirce it, for it is the way, which the Eagles eye hath not seene: but Calling and Iustifying, which are as heate & light proceeding from the same: those we may as comfortably perceiue, as we do sensibly feele the heate and operation of the Sunne. Here then, is the duty of a true Christian, here is the part of a religious and good man indeede, not to venter his Saluatiō vpon a bare speech, & presumption of Predestination: but to vse all means possible, which God hath ordained.

That he may truly be Called, to heare the word of God, & to ioy in hearing of it, with loue, and with a desire to profit: that he may
be

Calling.

be Iustified (when he hath heard) to be feruent in prayer, zealous of well doing, and abundant in all good workes of charitie: that he may be Glorified in the life to come, to consecrate both soule and bodie, and all the whole course of his life vnto God, that so growing vp from faith to faith, from vertue to vertue, from hearing to belecuing, fro Calling to Iustifying; at length, Gods spirit may certifie our spirits, that we are his, our bodie his, our soules his, and wee settled, and sealed vp in a Christian ioy for ever.

Wherefore, I beseech you all, by the mercies of God, and I entreate you, as you hope to stande with comfort, before God and his Angels at the last day: euerie man lay hould vp on his soule betimes: do not esteeme the loue of any thing in this World, more then the loue of God, purchased in his Sonne Christ Iesus. Take heede, and be ware of this prophane speech: If I be saued, I am saued; utter it not in word, thinke it not in heart, away with it: For GOD is not the cause of our condemnation, it is our selues (Wo vnto vs Wretches) wee our selues are the
F workers

Calling.

W. 2. 1. 13.

workers of our own destruction. Wisdom. 1:
13. O seeke not death in the error of the
soule, and destroy not your selves, with
the workes of your own hands. *His inter-*
imitur, qui suis armis interimitur. Euerie
man catch hold vpon this Chaine, worke
and make sure his Saluation, and strue to
walke before the Lord in truth, and with a
perfect heart. On the one side, let no man
passe on, in a secure and carelesse course of
life: nor on the other side, curiously prie into
the hidden Counsell of the Lord; but euerie
good Christian, with an humble spirit,
with an honest minde, with a cheere-full
and good heart, seeke to apprehend those
meanes, which God hath appointed for
his Saluation.

The

Iustification.

The third Lincke of this Cheine is Iustification.

Whom he hath Called, those he hath Iustified.

T*is a principle in reason. Actio perfecta non recipitur, nisi imperfectè primò: An habit is not gotten at the verie first, the worke of our regeneration is not wrought on a sodaine. But as the Psalmist saith: The godly growe from strength to strength: and the wise-*

Psal 84.7.

man sheweth how: The light of the righteous shineth more and more, to the perfect day: So here, the Apostle (foote by foote) leadeth vs from one degree vnto another, till at length, we may come to make our election sure. This Iustification, it goeth a step farther the Calling. For Calling, is an enlightning the mind with spirituall knowledge:

Psou. 96. 4. 18.

Iustification.

Iustifying, an establishing the heart with a grounded perswasion: Calling, is the beginning of conuersion, but Iustifying is a full clearing of the heart: Calling, is the first change of one that is regenerate, but Iustifying, is the full perswasion of the Soule, when the Spirit of grace resteth in vs, and we sealed and truly sanctified in an holy and Christian course of life.

Rom. 8 14.

So then, when we haue not only sorrowed for sinnes past, which is the first step of our Calling: but further, when we are renewed in Spirit, and so changed in our life, that for the most part, our thoughts, words, & works, are guided by the good Spirit of God, for (as many as are led by the spirit of God, those are the sonnes of God) then we may assure our selves, that we are Iustified; Howsoever we be chosen from the beginning by Gods loue, and after Called by his word, yet there is neuer assurance vnto vs, vntill the Holy Ghost hath sealed it vp in our harts, which sealing is our Iustification.

Thus to assure vs of our Iustification, it is not enough to be Called to the knowledge
of

Glorifying.

of Saluation in Christ by his word; but after this knowledge, to lay hold vpon Christ by a working faith, and so to hold on, and continue still, an holy, Christian, and sincere course of life, that at length, as Solomon Pro. 27. 19. saith: In water, face answereth face; so in this worke of Iustification, our spirit may answer vnto Gods spirit, that we are his. Euen as the pure and Christall Glasse, doth liuely represent the image, which is set before it: so the heart once Iustified by a liuely faith in Christ, in some good measure doth expresse the image of God, and strineth to come vnto this marke, which is here propounded, namely our Glorification.

Glorifying.

THe fourth Lincke of this Cheine is Glorifying. Which Glorifying, is the highest steppe of Solomons Thron: it is that exceeding great reward, which God promised vnto Abraham: it is that eternall weight of Glorie, wherof, I

Glorifying.

Aug. de simb,
lib. 3.

neither know, how to begin, nor how to make
an ende of speaking. In vita æterna, faci-
lius possumus dicere quid ibi nō sit, quā
quid ibi sit. In describing the glorie of the
world to come, it is easier to expresse what is
not there, then what is there. For there is no
discontentment, nor greife, no faintnes, nor
infirmities, no mourning, nor miserie, no cor-
ruption, nor death; but ioy, and fulnes of ioy
for euer: such ioy, as if we had once tasted; we
would dispise the pleasures of a thousand worlds
in hope of assurance to enioy it. For, after we
haue waded through the miseries of this life,
at length (in the twinckling of an eye, in a
moment, with the sound of a Trumpet) wee
shall be carried into the heauenly Paradise,
into Abrahams bosome: thousand thou-
sands of Angels and Saints, shall receiue
vs with ioy and singing: Our meate shall be
that breade of life, and that Heauenly Man-
na, which will tast like whatsoeuer thing we
desire: our drinke shall be the water of life;
which, if we haue once tasted, we shall neuer
thirst againe; our mirth and musicke, shall
be the songe of the Saints: Alleluia, honor
and

Reuel 5. 13.

Glorifying.

and praise, and glorie be vnto him, that sitteth vpon the throne, and vnto the Lambe for euer more.

There shall we reioyce continually in the presence of the holy ONE, We shall be his Saints, and he shall be our God: neither shall wee feare death any more, neither sorrowe, nor crying, nor seele any want againe.

The Lord of Hostes, who is the King of glorie, he will take vs by the right hand, & leade vs to the garden of comfort, to the fountaine of ioy, where all our garments shall be washed pure, in the bloud of the Lambe, and all teares shall be washed from our eyes. There shall wee see the Courts of the Lord of Hostes, new Ierusalem, the Citie of the great King: Where there is no night, nor any candle, nor yet the light of the Sunne: for, the Lord himselfe shall be our light, & with him, we shall shine as the starres in Heauen. Here shall we be clothed with white robes, the innocency of Saints; we shall haue Palms in our hands in token of victorie; We shall be crowned with a diadem of pure gould, which is immortallitie: and seruing God a while in
this

Glorifying.

this short life, there shall wee haue riches, without measure; life, without death; liberty, without thraldome; solace, without ceasing; and ioy, without ending. O, blessed are they (Lord) that dwell in thy house, where the Sonne of God in glorie, is light vnto their eyes, musicke vnto their eares, sweetnes vnto their tast, and full contentment vnto their hearts: where, in seeing, they shall know him; and in knowing, they shall possesse him; and in possessing, shall loue him; and in louing, shall receiue eternall blessednesse, that blessed eternitie, the Garland we run for, and the Crowne we fight for. In a word. Here we shall come vnto the ende of all our desires, for what els is our ende, but to come to that ende-lesse glorie which hath no ende.

2 King. 10. 6.

The Queene of Sheba, when she had seene the riches and royaltie of Solomons Court, she said vnto the King: It was a true word, which I heard in mine own Land, of thy prosperity and happinesse, but now I haue seene it with mine eyes, lo, the one halfe is not tould me: so concerning the glorious fruition of eternitie, in the life to come, what soeuer may possibly
be

Glorifying.

be deliuered by the tongues of men, yet vn-
doubtedly the one halfe cannot bee tould
vs.

By this place of Scripture (thus ri-
sing by degrees) the Katharistes, the fami-
ly of loue, and the Puritanes of our times,
would gather this conclusion. For as-much,
as here are certaine degrees set down, wher-
upon GODS Church is builded, and
whereby, the members of the same doe
growe vpp in Religion: therefore, no w
in this life by a godlye reformation, we
may attaine vnto perfection.

This selfe conceited and head-strong
opinion of theirs, hath beene the first cause,
& ground of all the troublesome cōtentions,
which longe since haue beene raised, & now
(at this day) are continued in our Church.
For diuers men, while they take them-
selues (as Iob saith) the Onely-wise-men,
and pure in their owne eyes, dreaming still
of a certaine imagined perfection, they
neuer cease to bee clamorous to the
Christian Prince, troublesome to the
the quiet state, and diuers of them,

G

verie

Glorifying.

verie dangerous people, to the whole Church of God. In this verse of our text, there is an ende propounded, there is a marke set vp, where-vnto, euery Christian must labour to attaine, and strue by all good indenuour to come. But (alas) who can say that his heart is cleane; and man that is borne in sinne, & conceiued in iniquitie, while hee is clothed with sinfull flesh, how can hee attaine perfection?

That the Militant Church of Christ, hath had imperfeciōs in all ages, it is a plaine & an vndoubted truth. For, if euery member be imperfekt, how can there be perfection in the whole? *Perfeciō nostra magis constat remissione peccatorum, quā perfectione virtutum.* Our perfection consisteth (rather) in the forgiuenesse of our sinnes, then in the perfection of our vertues.

In truth, thus stands the estate of a Christian mans life in this world.

As a man traueiling a long iournie to a farre cittie, he doth not continually go, but he resteth here, and stayeth there, he baiteth in one place, & lodgeth all night in an other,

yet

Glorifying.

yet still he is going forward, & shouldeth on his iournie: so in this life we are pilgrims, we are traueilers, and howsoever we do seeke an other country, and strue to come vnto the cittie of rest, yet in this iournie wee wander often out of the way, we take many falles, we haue many impediments; neither is it possible, the light of our faith should still hold out, and neuer be darkened in this pilgrimage, till in the life to come, wee bee made Citizens of that heauenly Ierusalem, which is aboue.

We conclude then with the sweete and modest saying of good Saint Augustine. *Hæc est perfectio christianorum, vt agnoscant se nunquam esse perfectos.* Herein stands the perfection of a Christian, to acknowledge himseife, neuer to bee perfect.

G 2

Now

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yet

The Conclusion.

Now it remaineth (as was promised in the beginning) to show the mutuall coherence of these words, and to knitte vp againe the Linckes of this Cheine together.



Here in foure words, are contained the foure causes of our Saluation,

In Predestination, there is the efficient cause, which is Gods loue: In Calling, there is the materiall cause, which is Christs death, opened in his word: in Iustifying, there is the formall cause, a liuely faith: in Glorifying, there is the final cause, which is euerlasting life.

Thus, in Predestination, wee behould God the Father choosing of his loue: in Calling, we beare God the Sonne teaching by his

The conclusion.

his word: in Iustifying, wee seele the comfort of God the holy Ghost, sealing by his spirit. The fruite of all which: of Gods loue, chosing; of Christs word, Calling; of God the Holy Ghost, comforting; the effect of all these is our Glorification.

So that, as we do see farre without bodely eye, yet reach farther with reason, which is the eye of the mind; but Faith (which is the eye of the soule) out strippeth both: So, Calling enlighteneth the minde with spirituall knowledge: Iustifying goeth further, and sealeth vp the heart with heauenly comfort: Glorifying out-strippeth all, and doth rauish the soule with immortalitie.

Euerie one of vs, after this life, wee desire, and hope to enioy eternall Glorie. Behould: Conceditur in Predestinatione, promittitur in vocatione, ostenditur in Iustificatione, percipitur in Glorificatione. In Predestination, there is the first grant: in Calling, it is directly promised: in Iustifying, it is plainly shewed: in Glorifying, there is luerie and season, the full possession of all.

Bernard.

The conclusion.

In Predestination, G O D bestoweth vpon vs his loue: in Calling, hee granteth the blessing of his word: in Iustifying, he yeeldes the fruite of his spirit: in Glorifying, he doth wholly giue vnto vs, himselfe.

Here, are the sweete springes, issuing out of Nilus, the head whereof cannot bee founde: here, are the soure pleasant riuers, which water Paradise, which runne through the Soule, with a Diuine vertue, and comfortably coole all our spirituall heat. Here, is the holy and pretious oyle, powred vpon the heade of Aron, the exceeding loue, and fulnesse of grace, powred vpon our head Christ Iesus, and running downe to the skirtes of his clothing, to euery particular, and penitent member of his Church:

Iohn 1, 16.

Of his fulnesse
haue all wee re-
ceiued.

Gen. 1.

Here, we may see the spirituall regeneration of the Soule, shadowed out in the first creation of the World. In Predestination, there is the huge and vast deepe; the darke forme whereof could not bee discerned: in Calling, the separating of light, from

The conclusion.

from darkenesse; of knowledge, from ignorance in the Soule: in Iustifying, the Sunne is created, the bright beames of his grace shine in our hearts: in Glorifying, we may behould the new Adair, framed after the Image of God, and placed in the paradise of immortall ioy.

Obserue heere (if you please) the kindnes of a louing Father, who hauing many sonnes, beareth secret affection to some one, there is Predestination: this affection in his good time hee declareth, by making his will knowne, and his loue manifest, there is Calling: after this Calling, he causeth him to take vp his inherisace in Court, &c. giueth him earnest, in token of assurance, there is Iustifying: lastly, hee enters into his Fathers ioy, and is made heire of all, there is Glorifying.

Againe, in Predestination, the Heauenly husband-man choseth out a plotte of ground at his owne pleasure: in Calling, hee soweth it with the seede of his word: in Iustifying, hee waters, and cherisbeth it with his spirite: in Glorifying,

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inge, hee reapes and carrieth into the barne.

Gen 45.5.

Gen 41.14.

Psal, 105. 19.

Gen:41,42,

Lastly, behold apparantly in Predestination, howe Ioseph longe before was sould into Egipt, by the determinate Counsell of GOD: by Calling, howe hee was loosed out of prison, and deliuered from the bondage of sinne: by Iustifyinge, howe his cause was made knowne, and so acquitted innocent: in Glorifyinge, howe hee was clothed in Purple, placed in the Kings Chariote, and made the cheife of his Kingdome.

Now then, as Saint Paule saith to the Romanes. What shall we say to these thinges? in like sort, what shall wee say to these, so excellent, so sweete, so Diuine mysteries? to these so comfortable testimonies of Gods loue? to this Ladder of Iacobs, wherupon none but Angels do ascende? to this inwarde working of the Spirite, which bloweth where it listeth? to this Diuine and hidden purpose, which cannot bee deceiued? to this in-effable glorie of

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of the Sonnes of God, which they doe expect and looke for? what shall wee say more effectually, and more comfortably?

Can any thing bee set downe, more plainly, or knitte up more breisely? can any demonstration bee concluded more soundly? Whome the Lord hath Predestinated, before all time, those doth hee Call in time: whome hee Calleth, those hee doth Iustifie: and whome hee Iustifieth, those will hee Glorifie.

Thus then, may euerie true Christian conclude, for the comfort of his Soule, and the assurance of his Saluation for euer.

I am Iustified truly, by a liuely and working Faith, therefore I am Called: I am Called effectually by his worde, therefore, I am Predestinate: I am Predestinate, and choosen of his free loue, from eternitie, and therefore I shall bee Glorified vnto all eternitie againe.

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O settled comfort, O sweete conceived hope of ioye: That ioy, which strength of Hels ten thousand, can neuer take away. Wherefore should we feare? Whereof shall wee bee afraide? No, no force so mightie, so puissant, able to ouerthrowe vs. No terror of sinne; no plagues of death, no rage of the World, no power of the Diuell himsle. In all these, wee are more then Conquerers. For, all thinges shall turne to the best, to to them, that are settled in G O D S feare.

That wicked, and most dangerous conspiracie, plotted against the Lords anointed, when it came to the verie pinch, when it was brought to the verie height, was not all turned topsie-turvie, and utterly disappointed? This daye wee doe acknowledge it, with thankesfull remembraunce; this daye, wherein, wee are all mette together, in a most happie, and blessed peace; this day doth plainely witnesse, that hee had
the

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the deliuerance, wee feele the comfort,
the Church hath an endelesse blef-
sing, and GOD hath his euerlasting
praises.

O, behould what it is to bee knit vnto God. For whome hee doth loue, who is able to wronge them? whome he hath cholen, howe can they be reiected? whom hee doth Call, howe shall they bee shutte out? Whome hee doth Iustifie, who dare accuse them? Whome God will Glorifie, howe can they bee forsaken?

Seeing my Soule is lincked to that Cheine, which can neuer be vnloosed, my soule grounded vpon that foundation, which can neuer be shaken, what shall make vs to despaire? nay, what is it, shall make vs to wauer, or doubt, of the singular loue of God, which hee beareth towards vs, in his sonne Christ Iesus? What shall separate vs, from the hope of immortalitie, in the life to come? shall the wearisomnesse of this troublesome life? shall the dis-

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sentmentes of this transitorie World? shal a little sicknesse, shaking this brittle house of clay? No, all the afflictions of this life, which are but for a moment, they are not to be accounted worthy, that exceeding, surpassing, eternall weight of glorie.

For God hath chosen vs before the World: he hath Called vs out of the World: he hath Iustified vs in the World, and he will Glorifie vs in the World to come.

God hath Chosen vs not being: hee hath Called vs, being enemies: he hath Iustified vs, being sinners: & he will Glorifie vs, being mortall wretches. Therefore wee may cheerefully singe with Dauid. Miserecordia Domini, ab æterno in æternum. The mercy of the Lord, is from euerlasting, to euerlasting: From euerlasting Predestination, to euerlasting Glorie, the one hauing no ending, the other hauing no beginning.

This blessed fruition of glorie, and immortalitie, that wee may seele the comfort of it, in our hearts and conscience, now

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*in this life, and hereafter enjoy in the life
to come, the Lord grant, euen for his blessed
sonne Christ Iesus sake: to whom with the
Father, and the holy Ghost, three persons,
and one euerliuing God, be ascribed
all power, glorie, praise and
thanks-giuing, for e-
uer, and euer,
Amen.*

FINIS.



